THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

O land that was of yore great Chola's crown!
Thou holy art with thousand sacred shrines
Whose sanctity the sinning soul refines.
Who can sing right thy ancient renown?
There shines in loveliness thy central town
For sight of which my thirsting mind now pines.
Its wondrous domes and bull are like Art's mines
Whose sight makes us forget Dame fortune's frown.

Close by the lord of five ambrosial streams
Doth give to all the joys of purity
And by him shines the gracious goddess fair.
I turn and see the rapture of my dreams—
Sri Krishna radiant in Mannargudi.
Accept, O Lord! my humble praise and prayer.

An Important Announcement.

The Acharya Jayanti. Number.

OF THE

HINDU MESSAGE

will be issued on Thursday the 26th instant and will contain the following specially written articles.

1. The Realism of Sri Sankaracharya
By Professor K. Sundararama Aiyar M.A.
2. The Uniqueness of Sri Sankara's Doctrine
By R. Krishnaswamy Sastry B.A.
3. Sri Ramanuja's Criticism of Sankara-darsana
By S. Kuppuswamy Sastry M.A.
4. Sri Ramanuja's Gita-bhashya:— As literature and as philosophy
By K. S. Ramaswamy Sastry B.A., B.L.
5. Sources of the Religion and Philosophy of Sri Ramanuja
By T. T. Rangachariar B.A., B.L.
6. The place of Sri Ramanuja in the story of India
By Professor K. Sundararama Aiyar M.A.
7. The future of orthodox Hinduism
By N. K. Venkatesa Aiyar M.A., L.T.
8. Sankara, the saviour
By J. S. R. Sarma B.A.
9. Sri Sankara as a Bhakta
By R. Krishnaswamy Aiyar M.A., B.L.
10. The Practical Advaita of Sri Sankaracharya
By P. N. Srinivasachariar M.A.
11. The Meeting Place of Sri Sankara and Sri Ramanuja
By A. V. Gopalachariar M.A., B.L.

and several others.

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Events of the Week.

It appears to the *Pioneer* that sixteen candidates will sit at the forthcoming examination at Simla for entry into Sandhurst. Of these, two came from the Dehra Dun College, eight from the Punjaub, two from the United Provinces, and one each from the Central Provinces, Bihar and Orissa, Bengal and the North-West Frontier Province. In the address presented in this province to Lord Willingdon on behalf of many backward communities, as they are called, we have invariably come across statements of their martial valour. Yet Madras is not represented here or in the Dehra Dun College. How is this ?

* * *

The Simla correspondent of the *Englishman* states that, as recommended by the Indian Retrenchment Committee, it has been decided that the heads of Works, Customs Administration, Excise, Stamps and Salt will be dealt with by the Board of Inland Revenue. Pending reconstruction of that body these subjects will be temporarily dealt with in the Finance Department with effect from April 16. All communications regarding these subjects should, therefore, be addressed to the Government of India in the Department of Finance (Customs). Questions relating to merchandise marks and tariffs will continue to be dealt with in the Commerce Department.

* * *

Disillusionment after disillusionment tracks our ill-fated moderate friends. They have been telling us that the Central Government is everyday getting more and more responsive to popular will. The recent months have broken to the heart every one of the promises made to their ear. Yet those who have swallowed the camels of blind-eyed repression orgies and the two certifications are not likely to strain at such a gnat as the recent act of His Excellency Lord Reading in the re-allocation of departments to his councillors. The gist may be given thus : all the departments which are responsible for nation-building activities or initiate policies have been taken out of Indian members' hands who are told in so many words that they are only supernumeraries, who may count their beads and sit at the head of the transferred departments and attend to routine work. It is a great pity that even Mr. Sarma has been left in the cold, in spite of his services to the Chelmsford Government. As Ditcher of *Capital* beautifully put it in another connection, when there was a heat-wave of resignation he resigned his seat, subsequently made up with Olympia and put in a passionate plea before the Congress and finally translated himself to Olympus. Yet along with others he has been left in the lurch. All the important portfolios carrying power and patronage, Home, Finance, Railway, Commerce, Foreign and Political go to the British members and the Indian members "are to be live Kings without Kingdoms"—not an apt parallel but still roughly correct. We wish our moderate friends joy of this.

* * *

The Ditcher writes in *Capital* : It were unsafe to comment seriously on the discussion by the East India Association in London on "The Press in India" until we are in possession of a full report of the speeches of Mr. Everard Cotes, one of the founders of the Associated Press of India, and once Editor of the *Indian Daily News*; of Sir Thomas Bennet M. P., the largest shareholder in Messrs Bennet Coleman & Co., proprietors of the *Times of India* which he also edited after going across the road from the Office of the long since defunct *Bombay Gazette*; of Sir Valentine Chirol, the *Times* investigator of Indian problems ; and Sir Michael O'Dwyer, ex-lieutenant-Governor of the Punjaub, who never had any use for the Indian press. In the past twenty years the number of Indian journalists on the staffs of British-owned and British-conducted papers has steadily increased and it is significant that Madrassis are most conspicuous in this invasion. They have a fine flair for live journalism.

* * *

Talking of journalism and Indian permeation in Indo-British journalism reminds us that Sir Stanley Reed, the Editor of the *Times of India* is going to England on retirement owing to ill-health. The *Indian Social Reformer*, in its latest issue, pays a fine compliment to Dr. Reed and his services in promoting inter-racial amity. The *Times of India* itself came out with a well-written editorial under the caption, 'Sir Stanley Reed.' Whatever the past or even temporary aberrations in the present, there is no denying the fact that the Bombay *Times* has been scrupulously clean in its methods and as open-minded and fair-minded a critic of Indian affairs as is given to an Anglo-Indian newspaper to be. Barring its insensate and almost insane hatred of the Lokamanya—even here it never followed the rabidity of the *Statesman*—the *Times* under Dr. Reed has been on the whole a force for progress *cum* good government in the country. And those who have every right to an opinion tell us this is in no small measure due to the personal influence of Sri Stanley Reed. There is also much in the essentially cosmopolitan character of the city and its inhabitants. We have seen it suggested that, should Sir Stanley recover at home, his experience should be made available to the India Office, which is so wofully ignorant of real Indian ideals and sentiments.

* * *

Speaking of journalism again reminds us of another thing. The *Bengalee* stated sometime ago that it had reasons to believe that Mr. B. C. Pal has been appointed the *de facto* Editor of the *Patrika* since the retirement of Mr. Mrinal Kanti Bose. Mr. Golap Chandra (?) Ghose will continue to act as the *de jure* editor and will be responsible for all that will appear in the *Patrika* now. Then, it seems to us, the new editor of the *Bengalee* in its new garb bethought himself of the ancient delightful feud with it and sneeringly added : "Whether the *Patrika* will henceforward reflect the non-co operation thought of Bagh bazaar or the anti-non-co-operation and anti-Gandhi opinions of Mr. Pal remains to be seen." Mr. B. C. Pal has had a chequered career and in recent years we have not seen another politician of promise fallen so low in the public estimate. The fiery intellectual exponent of the new Party of 1908-10 has been put on the shelves as a non-entity, a fate somewhat similar to what has overtaken Sir Surrender-Not. The latter however has had his compensations sincehe has been regathered to Abraham's bosom. As an intellectual exponent of Indian nationalism and as perhaps the only intellectual of our days who can view Indian questions in their bearings on international problems, Mr. Pal has never had any serious rival in this country. Yet his training and his experiences, particularly in the religious field, have not equipped with the exquisite moral fervour to hold on to the truths which his intellect so lucidly expounds. His greatest disservice in an epoch of expansion has been his continually harping on a Moslem menace, added to his beclouded vision of the Gandhi movement in politics. Strong critics will express themselves strongly on his allowing himself to be exploited by the *Englishman* against whose exhibition of "newmania" he had fought long ago. Yet, his failings apart, his accession to the ranks of nationalist journalism is a matter on which the country may be congratulated.

* * *

The visit of Mr. Loucheur sometime back to England and his conference with leading ministers led to perturbation and elation pitched in every key in various quarters as to the way out of the tangle. But for the moment and in spite of what have turned out to be the canards of Reuter about French disposition for a peaceful settlement of the Ruhr occupation and the reparation tangle, the telegrams indicate that Mr. Poincare is well in the saddle and the steel and iron industries which are militantly in support of Poincare and which so rattle the sword in the direction of Germany are still the directing forces in this affair. A communique, on the most recent conference between the Belgian and the French Premiers after affirming the resolve of the Belgian and the French Governments to pursue common action in Ruhr until Germany makes a direct proposal for payment of reparations, states a whole series of fresh measures were considered by the conference for the purpose of increasing the pressure. Decisions have also been reached for efficient operation of measures now being enforced with regard to delivery of coal and working of railways. So Frame pursues and will pursue her imperialistic designs careless of the world's opinion : and Mr. Bonar Law and his cabinet with "an open mind" will look helplessly on. A mad world indeed !

The Hindu Message

Dharma and Life—Part II.

XII—Marriage, Its Purpose and Value.

In these days of democratic freedom and the eager aspiration for purely individualistic justice and egoistic happiness, marriage reformers have arisen and declared that 'they who love each other are husband and wife.' (*Ellen Key*). Men and women want the most perfect freedom in the formation of sex relationships,—freedom of the most absolute kind in that aspect of the relation between them which appears to concern them *alone*, and not to concern the society of which they are units and to which they contribute their off-spring so as to form an indispensable and integral part of it. It is only when children are born that society can intervene to regulate the conditions of their nurture and growth so as they may prove useful members of the same. The interests of children or society do not, it is thought, in any the least measure, affect the *sexual realitionship* as such. The sexual relationship is regarded as a purely natural or biological one ; and therefore, no legal or religious, or even a moral or social sanction can claim to govern the circumstances of its origin, incidence and course.

Against these views, the Veda regards this relationship between the sexes as a part of its conception of Dharma. It does not deny that there is a natural impulse to erotic and sexual union—but it affirms that it should not be allowed to take effect like other forces, impulses and passions of nature. If, in other passions, there is, not unoften, a right method of allowing them to originate in men's hearts and a rational process of cultivating them under proper guidance and instruction, it is necessary to recognise that the need for proper suggestion, education and control is all the greater in regard to the sexual impulse. The sexual impulse and passion in men is not natural, *in the same sense* in which chemical cohesion and attraction are natural,—nor even in the sense in which it leads to sexual attraction and union in animals, for the latter do not constitute *marriage*, in any form in which it is known to exist among human beings and does not produce any of the valuable fruits which we associate with human marriage. Further, it should *not* be regarded *even* from a purely social and economic point of view, for these will only lead to the cultivation of the virtues and fruits arising from the 'law of battle, among men. The Veda has certainly its eye upon the formation of the human organism and its social and economic building-up, but its ultimate aims are far higher than the composition and welfare of human society, and are related to the *life beyond, and the life eternal*, to the attainment of the spiritual realisation of the one Self which is supreme and all-pervading in nature and man. Even the injunctions of the Smritis and especially of Manu in regard to marriage (as indeed, in regard to all other matters) and any customs of holy men and their families which find place therein or are agreeble to the general spirit and purport of the Smritis are assigned the same importance as those of the Vedas and deemed perfectly reconcilable with the latter. All these injunctions are regarded not as the commands of a secular ruler or chief, but as the mandates of the Supreme Being, and therefore accepted as authoritative by all secular rulers and those who hold authority under them. No Hindu King ever dreamed of altering or abrogating them. Indeed every such king and those who exercised authority under him in the Hindu State held to the absolute conviction that the most perfect type of administration was that in which all the injunctions of the Vedas and Rishis and those customs or observances which were deemed to be in accordance with their general purport and aim were faithfully carried out in the ordinary practice of public and private life. The institutions and customs relating to marriage are of supreme importance to every race and people. For, not only are they necessary for the preservation of society and state and the legal and economic well-being of the community, but they are needed for the preservation of the purity of the species and the happiness and comfort of the home. Among Hindus, in especial, the greatest importance is attached to the institution of marriage and to its performance according to the injunctions of the Vedas and Rishis, for it is regarded as one of the *samskaras*,—i.e., as one of the sacraments necessary for the twice-born classes of Hindus. It is

also the only sacrament for women. Sir Gooroo Das Banerji quotes Manu (II. 67) to show that marriage is the only sacrament also for Sudras but this is clearly a mistake. There are various samskaras enjoined for Sudras, but this passage of Manu-Smriti does not mention marriage as one of them.

The reason why marriage is enjoined as a *sacrament* is stated as follows in a Vedic passage:—'A Brahman, immediately on being born is produced a debtor in three obligations; to the holy saints, for the practice of religious duties: to the Gods, for the performance of sacrifice; to his forefathers, for offspring.' Manu, also, whose authority is equal to that of the Veda, says:—'When he (a Brahmana) has paid the three debts, let him apply his mind to the attainment of final liberation; he who seeks it without having paid his debts sinks downwards.' (VI. 35). This rule is extended to all Dvijas in VI. 37. Every man is born as a 'debtor' to his ancestors (*pitris*), and this debt can only be discharged by a marriage according to the forms prescribed by the Veda, and by Manu and other sages. The Taittiriya Upanishad also lays down that a, guru should enjoin upon his disciple, when he has completed his studies and is about to take his departure for his home, the strict obligation 'not to cut asunder the continuity of the thread of (the succession of the family) progeny.' Of course this does not mean that the marriage sacrament was regarded *only* as a source of progeny. 'There are various forms of marriage mentioned in the Hindu sacred books, but they are not all recognised and approved. Only the *Brahma* form is considered proper, and it is only one which now is prevalent. Manu describes it as follows:—'The gift of a daughter, clothed and decked, to a man learned in the Veda, whom her father voluntarily invites and respectfully receives is the nuptial rite called Brahma' (Manu, III. 27). Manu also points out (III. 37) that 'the son of a wife wedded according to the Brahma rite, if he performs meritorious acts, liberates from sin ten ancestors, ten descendants and himself as the twenty-first.' Sir Gooroo Das Banerji goes on to write as follows:—'On the arrival of the bridegroom, the first ceremony that takes place is called the *sampradana*, or gift. It consists in offering the bridegroom *padya* or water for washing the feet, *arghya*, or water mixed with flowers, *durva* grass, rice and sandal paste for washing the head, a stool or cushion to sit upon, and *Madhuparka*, or a mixture of honey, curd, and clarified butter, each giving and taking being accompanied with a set formula, and the recitation of certain prayers; after which, along with other presents, the bride, whose right hand is joined with that of the bridegroom (these hands being tied with *kusa* grass) is formally given to the bridegroom by her father or other guardian in marriage, and is formally accepted by the bridegroom, who then recites the following text called the Hymn to Love: 'Who gave her? To whom did he give her? Love gave her. To Love he gave her. Love was the giver. Love was the taker. Love has pervaded the ocean. With Love I accept her. Love May this be mine.' The giver next presents a piece of gold as *dakshina*, or gratuity, to complete the gift of the bride to the bridegroom; and the skirts of the mantles of the affianced pair are then tied together, to indicate their union. The bridegroom then recites a text for the release of the cow, and she is accordingly let loose. Crude as the notions of our ancestors might have been on many subjects in the Vedic times, the hymn to Love shows that their ideas on the subject of matrimony were perhaps as refined as the most enlightened views of the present day. *Paternal love, to secure the future happiness of the daughter, gives her to a fit bridegroom, and conjugal love accepts her. There is nothing sordid or sensual in this notion of marriage.*'

Various other ceremonies follow, such as the kindling of the nuptial fire, the oblation in honour of the earth, sky, and heaven, the treading of the bride upon a stone with the injunction to be firm like this stone, and lastly the taking of seven steps by the bride (*saptapadi*) which makes the marriage complete and irrevocable. Then the husband says to her:—'Be my companion. May I become thy associate. May none interrupt thy association with me and concludes as follows:—'Give thy heart to my religious duties. May thy mind follow mine. Be thou consentient to my speech. May Brihaspati unite thee unto me.' The bridegroom then takes his bride to his own home, and there he tells her,—'May there be cheerfulness here. Sport thou here. May thine own kindred be here. May there be pleasure here. May there be kindness here with me.' The bride is no doubt the *subject of a gift*, instead of being a *party to a voluntary consent and contract*, and is thus opposed to the modern notions. But conjugal love and a companionship, true and on terms of perfect equality, is what the wife is taught to expect and promised to her in the most solemn manner possible in her future home,—there is no such thing as marital slavery and despotism in

the Hindu home. (The only difference for Sudras is that, while the three twice-born classes perform the *homa* or oblations in the fire in person, the same are performed, in the case of Sudras, through the intermediary of a Brahmana, simply the Vedas declare that they should not learn to recite the Vedic Mantras). Manu points out that the recitation of holy texts and the sacrifices ordained for performance in marriages are all meant to secure *mangala* (auspiciousness and good fortune) for the bride (and for her husband), but that the ceremony of betrothal (or giving away by the father or guardian) alone makes the bride his own possession. A free and voluntary gift by the father or guardian can alone make her belong to him absolutely. The word *swamya* (ownership, possession) is used by Manu, but it is only by analogy. The father's or guardian's gift is *analogous* to other gifts resulting in a transfer of possession but it certainly does not mean that it is to result in anything like the absolute ownership of a master to a slave, or of an owner of a chattel towards his property. Analogies do not run on all fours. The wife belongs to her husband, and the marriage ceremonial only establishes the inseparable association between them which brings in the most valuable of fruits and an infinite store of blessings and especially the blessings of infinite and growing love and valuable progeny to them and to the family (and social or political) group to which they belong.

If we hold with Ellen Key, that 'they love each other, are husband and wife,'—if men and women are to remain free units ready at any moment to enter into union through the gate of love and to separate when that gate is closed, the effect will be to make a permanent commingling of personalities for weal and for woe impossible. Professor Bertrand Russell tells us that the present demand and insistence upon 'mutual liberty' has 'made the old form of marriage impossible, but a new form, which shall be an equally good vehicle for instinct, and an equal help to spiritual growth has not yet been developed.' Further, 'for the present, women who are conscious of liberty as something to be preserved are also conscious of the difficulty of preserving it'; and 'the wish for mastery is an ingredient in most men's sexual passions, especially in those which are strong and serious.' Hence a very disastrous state of things tends to result. Let professor Bertrand Russell describe it for us:—'The clash of these opposing moods makes all real mingling of personalities impossible; the man and woman remain hard, separate units, continually asking themselves whether anything of value to themselves is resulting from the union. The effect is that relations tend to become trivial and temporary, a pleasure rather than the satisfaction of a profound need,—an excitement, not an attainment. The fundamenta loneliness into which we are born remains untouched, and the hunger for inner companionship remains unappeased." In the Dharmic Indian system already described, we see the very reverse of this picture. The union of the sexes, when once sanctified by the Vedic ceremonials and recitals of Vedic texts, tends to become permanent and productive of the most valuable of blessings. Love is the most valuable of all these fruits, and tends to grow from early youth to manhood and from manhood into advanced life, and may be said to progress towards a perfection, still beginning and never ending. Besides, the children when they come in and grow, help this movement forward,—and the time comes when they not only form a support for old age, but help to fulfil for the parents such duties, worldly or spiritual, as they leave unfinished, and unfulfilled. In this connexion, the spiritual significance and value of a son, *as denoted by the very word "putra"* (son) may be dwelt upon here briefly. According to Manu, (IX. 138), on emust have a son to save him from a hell called *put*, and so marriage is a spiritual necessity for saving the souls of men and women from that place of torment. In the *second* place, the *Brihad-Aranyaka-Upanishad* (Chap. I., Brahmana V, Anuvaka 17) points out that, when a father dies leaving any *Karma* (Vedic) unfinished and thereby is unable to reach the heavenly world, the son completes it for him. The father, before he dies, hands on the unfinished karma to the son. This is called *Sampratti*, or gift of the karma to the son. When the son completes it, the father enters the son here on earth as well as the whole world; and his senses become all-pervading, like Hiranyagarbha's. The son is thus, for another reason, called *putra,—i.e.*, he protects his father by completing what he has left unfinished (*"pituh-chidram-purayitva-trayate"*) Thus manifold are the blessings of marriage,—of the Vedic and Brahma rite and process of marriage. These blessings have helped to make the union of Hindu men and women by the bond of marriage last permanently both through their passage of life on earth, but even beyond. May God grant that nothing may happen to destroy the ennobling ideals and the confident faith in the permanence of our system of marriage! May God save us from those

trivial and transient unions of separate units which are getting into vogue in Western societies and tend to render impossible the Vedic system of bringing about that permanent commingling of personalities which, in weal and in woe, is productive of the most valuable of all blessings, here and hereafter.

Brahman Politics.

By R. Srinivasa Aiyar b.a., b.l.

There is no longer any use in blaming or praising Mr. A. Rangaswami Iyengar for the ball he has set rolling. The service or disservice has been done and whether we like it or no, we must consider the importent point raised by the circular letter in question fully and we are bound to add, fairly. The names of the originators entitles it to great and serious consideration and though many of us do not generally share their political views, we must express our regret that Mr. Iyengar who gave it a premature publication has not, in his zeal for Council entry and journalistic achievement, been fairer in interpreting the letter. Strive as best we may, we cannot find in it any suggestion of communal superiority or cunning device to split the Non-Brahman party. No community can complain if any other keeps aloof from the elections, especially when the latter community is small and one which, rightly or wrongly, has been persistently and loudly blamed as having filled too large a place in political and official life much to the prejudice of other communities. Nor is any real service done to the country or to the community to which Mr. Iyengar belongs by imputing malice or other improper motives where there are none. The letter is couched in very mild and guarded language and the only reason stated is that such temporary abstention from the Council is likely to lead to the disappearance of communal feeling. Exaggerations apart, can it be seriously contended that communal feeling was altogether absent in the Council proceedings so far or, what is more to the point, that it will not be placed in the forefront by candidates and electors in the ensuing elections. We do not at all suggest that there is anything wrong in this. Those who feel that their opportunities have been delayed if not thwarted are certainly entitled to fight for them in the fullest measure and in the keenest manner. And will not the course of elections be rendered more healthy and peaceful by the voluntary retirement of the Brahman. This attitude is not due to hatred, jealousy or despair. Hatred and jealousy induce a desire to harm others but no harm can be imagined to the country or the Non-Brahmin by this course of action. The Brahman has not begun to despair. On the other hand, the hope for his better and purer Brahmanhood is just born. Growing materialism, the outward charms of official life and political agitation have led the Brahman out of his natural and proper sphere and the Non-Brahman movement is really a blessing in disguise to him. The apprehended political suicide, even if this be the consequence, is not a graet evil. The Brahman can live and prosper without his being in the Council as, after all is said and done, there is no real difference between his interests and those of other communities from the political or administrative point of view. If he believes to have got on well enough under British rulers, he will certainly not suffer under the present dispensation. There may perhaps be less of Brahman clerks and officers but no community as such can live or prosper on Government service alone. And after all, the justification for the existence of the Brahman as a caste lies in the good and simple life, religious learning, spiritual outlook and high culture to which political and official life are essentially uncongenial and from which the ordinary present-day Brahman has travelled far below. The growing irreligiousness and materialism is injurious to the best interests of the country and the greatest duty of the Brahman is to check it as best he can. Apart from this higher view-point we have no doubt that retirement from the Council, even if temporary, will result in the creation of a calmer atmosphere and more cordial relations among the communities. We would go further and suggest retirement even from offices salaried and honorary but it is not practicable. It is essential however that any retirement should be graceful, voluntary and well-intentioned, not conceived in a grumbling or desperate mood. While it is unnecessary, nay even mischievous, to suggest that the Brahman is driven out, it is equally wrong to say that such non-co-operation is necessarily malicious or implies contempt. There is as much political wisdom and administrative ability outside the Brahman caste as in it and the country cannot suffer. The really important thing is the spirit with which the abstention is made and we have no doubt that, if it is purely voluntary and well-intentioned as the circular appears to us to require, it will gradually result in greater amity between the communities. If it is also based on a real desire to go back to a purer, simpler and truly Brahmanic life, there is not the slightest doubt that the Brahman will soon recover his lost prestige and position and will again be doing real service to himself and the world.

East versus West.

The fact that the Christians in India have increased more rapidly than the adherents of any other creed during the past decade may come as a surprise to many, wrote Evelyn Wrench sometime ago in the *Spectator*. In 1911, the number of Native Christians was 3,876,000; in 1921 the total was 4,754,000 an increase of 878,000, or 22.7 per cent. Compared to the number of Hindus and Mussalmans, these figures may seem infinitesmial; nevertheless, we are told, they are not without significance, and 'if the present rate of increase can be maintained during the present century, it is impossible to over-estimate their influence on the future of India.' The Indian census figures, according to religions the reader will see summarised below:—

Hindus	...	216,734,000
Moslems	...	68,735,000
Buddhists	...	11,571,000
Animists	...	9,775,000
Christians	...	4,754,000
Sikhs	...	3,239,000
Jains	...	1,179,000
Parsees	...	102,000
Jews	...	22,000
All Others	...	2,831,000
Total.	...	318,942,000

An American newspaper, *The Chicago Journal* commenting on these figures, says: 'Looking at the matter as coldly as a visitor from Mars might do, one can see that the best thing that could happen to Indian and, through India, to the world, would be conversion to some form—any form—of Christianity. While the caste system holds sway, and the population is divided into four main castes, several hundred sub-castes, with a residuum of millions of people, so far beyond the pale that their very touch is deemed pollution, there is small chance of real progress in India.' Verily, this does not look like the coldness of a visitor from Mars! But let us get on with our contemporary's impartial and succulent views. 'Mohammadanism cuts this caste knot, but does so at the price of an aroused and vicious intolerance, and of running its converts into a third alley where further progress is impossible. 'Christianity'—let the reader take breath here, for the declaration is astounding in the light of events, contemporary as well as not long past—'performs the same service without exacting any such price, and in addition, links its converts to the peoples, who, whatever their faults, have led the world's civilisation for centuries. The missionary will do more to emancipate India than the agitator.'

A newspaper paragraph filled with more nonsense we have seldom come across, even in Christian Europe. The question of the inevitable influence on India's future involved in the increasing number of those professing the Christian religion we shall not deal with. For the present it seems enough to add the very relevant remark that Christianity in this country is already raising a loud voice in protest against the colour-conscious muscular Christianity of the West which, in practice at least, is not in any way different from current materialism. The future of Christianity in this country is an absorbing problem which is an a fair way to a solution—though not in the manner of the imperialistic missionaries who would fain create an Indian Ulster in our midst. But when the Chicago newspaper flaunts in our face the preposterous claim that Christianity will link our ancient communities to 'peoples who have led the world's civilisations for centuries,' we are forced to join issue with our contemporary.

Why should the East have the civilisation of the West forced upon it, be it by missionaries or by machine guns? As an American clergyman, himself a son of the East, pithily observes, life in the West is a heavy burden—its brilliance is external and meretricious, and the acid corrodes within. Class conflict, economic slavery, war, on the one side; a soulless commercial frenzy on the other. There is in the end no great glory in lying at the treadmill, without poetry and without dreams; in being driven to death by forces of one's own creation." The Indian, slow and shabby and bound by self-imposed chains as he seems, "has long ago discovered the goal of the human life on the earth. The soul...has been to him the Kingdom of God which embraces all values and lies beyond the reach of dissolution and decay." Things eternal have ever been the quest of the East, and the much despised Oriental has ever clung to the things of the "spirit, his face up-turned to the divine spirit hovering compassionately over, and interpenetrating through, the heights and depths of life. The Rev. Abraham M. Ribbaney, from whose book we have quoted above, believes that the East is far superior in spiritual insight to the West, which is still 2000 years behind Christ's teaching; devoid of love, blind to forgiveness and spiritual progress, rich but discontented, proud inventor of magnificent machines, but always crushed by incessant labour; boastful of a democracy which is but a simulacrum, unquickened by the spirit of fraternity and co-operation for progress in all that makes life true, good and beautiful. From the East, it follows logically for this author, must come the remedy for the corroding disease of Western civilisation; from the East, which has given the world not its only leaders, but its chief leaders in this field of vision. "Up from undated time they come, out of the soul of that mystical Asia and which now looks to the West, not for the iron rod of the conqueror, but for the helping hand of the grateful friend"

"Mr. Rihbany draws an idyllic picture of the charm of the old era still alive in the East, where work is joy: where millions of husbandmen, untouched by progress, till the soil with the ancient implements and gaze up at those "mystic" Eastern stars and lose themselves in dreams and visions; where the artisan revels in joy of producing a beautiful thing; where the landowner leads a patriarchal life of leisurely dignity and good works amid many religious holidays; where spiritual life is the summum bonum and the goal of existence. Over and over again this Westernized Oriental mystic affirms the West's lack of spirituality. We have built up the forms and lost sight of the spirit; we have erected a God of Industry instead of a God of the fields and open spaces. The corollary is plain: Religion and machinery must be wed if Western civilisation is to endure. The Old World must be renewed and invigorated, but the colourful poetic quality of Oriental life must not be destroyed. Yet the West cannot fundamentally change the Oriental soul without such destruction" This, the imperialistic colonisers and their episcopalian friends seem bent on doing. We do not think that any selfrespecting body of Indian Christians will have anything to do with such mad gospel.

Miscellaneous.

The Need to withdraw from Mesopotamia and Palestine.

Although we feel happy indeed in the possession of the present Government when we compare their directness, simplicity and absence of pervarication with the tortuousness and the shallow but glittering promises of their predecessors, we can see that the danger of the present Government is going to be the disinclination to assert a very definite and prompt policy upon critical subjects. The motive of this disinclination is really meritorious; it is a desire not to deceive people by dazzling forecasts, and not to distract the mind of the nation from the primary fact that recovery will come only by the hard work and concentration of a huge mass of individuals. Nevertheless, in certain matters nothing but very decided leadership and a willingness to accept tremendous responsibility will suffice. If the Government can show us these things, as we believe they will, they will prosper and bring untold blessings upon the country. A matter in which the qualities we have discribed seem to us to be urgently required is the problem of Mesopotamia, which was debated in the House of Commons on Tuesday.

We are fully alive to the grave facts that we have accepted a mandate for Mesopotamia (even though that mandate has not yet been sanctioned in its final form by the League of Nations) and that long before the mandate was thought of we made distinct pledges to the Arabs during the War. But as we hope to be able to show, neither mandate nor pledges are really obstacles to our complete freedom of choice as to what we ought to do about Mesopotamia. In our opinion we ought to withdraw and to do so as soon as possible. In the spacious and affluent days before the War there might have been a hundred good reasons for staying in Mesopotamia, but today one consideration which overrides all others is economy. We simply cannot afford a steady and deadly strain in our central resources when we are still at death grips with the demon of bankruptcy.

In whatever sense we may be said to be "responsible" for Mesopotamia it is fair to say that we are fifty times more responsible for other and ancient commitments of the Empire. The greatest dereliction of duty of which we could be guilty would be to let the Empire wither at the head. We should then have betrayed not one interest but an incalculable number. We need only remember the menacing condition of employment at home—the great army of unemployed, who even now cannot look forward to any strong probability of employment for a long time to come—to recognize that we are living on a volcano. The way to end unemployment is to revive trade, and there is little prospect of revival worthy of the name till we have economized much more on national policy, have reduced taxation and have again liberated enough capital to revitalize the feeble and irregular pulse of our industries. There is little doubt from Mr. Bonar Law's speech on Tuesday that he would like to withdraw from Mesopotamia. He would not commit himself, as he said that a decision must depend upon the Treaty of Lausanne, which is now being considered by the Grand National Assembly at Angora. His tendency as shown on Tuesday was, of course, nothing new. In his speeches at the General Election he heartily regretted that we had ever gone to Mesopotamia.

Now look at the enormous expenditure which we have already incurred in that disastrous country: an expenditure which seems likely to lead to much more, continuing into an indefinite future, if we do not call a halt. As Mr. Asquith pointed out, in the year 1919-20 we spent well over £70,000,000; in 1920-21, £40,000,000; and in 1921-22 considerably over £30,000,000. Altogether we have spent since the Armistice about £150,000,000. The grandiose scheme was to Indianise Mesopotamia. The palace built at Baghdad is the visible symbol of the dream. Every million which we have spent upon Mesopotamia is written in botched policies at home, in starved plans for rehabilitating our domestic equipment, in the terrible tale of unemployment.

In Mr. Asquith's view we have already amply redeemed the pledges we gave to the Arabs—pledges that we would free them from Ottoman rule and do everything in our power to establish an autonomous Arab State. Some people who agree with the policy of withdrawal do not accept Mr. Asquith's assertion that we have exactly redeemed our pledges, but this does not seem to be a real difficulty, as we shall explain presently. Much less worthy of respect is the objection to withdrawal contained in the arguments that we have only to go on spending more mony on irrigation, and in developing for example, the wool industry, to get back our money.

Surely it is plain that such enterprises are a speculation, and that it is an obvious duty of a Government situated as ours is to avoid any kind of speculation. Another argument is that we could not give up the oil, but the oil is hypothetical, and we need not trouble much about it, as Mr. Bonar Law said that in framing our policy for Mesopotamia oil never counted: "There is no question of oil and never has been." The whole sense of the debate, in fact, was in favour of leaving Mesopotamia, though Mr. Bonar Law naturally could not accept an amendment to the Address, which is always in form a vote of censure, and therefore the Government majority of 106 in the division wss natural and expected.

We must now look further at the questions of the mandate and of our pledges to the Arabs. We could not of course, slip out of Mesopotamia without a word of explanation. We must regularize our position. In order to give up the mandate we should have to apply for relief to the League of Nations. In Article XXII of the Covenant it is provided: "That a permanent Commission shall be constituted to receive and examine the annual reports of the Mandatories and to advise the Council on all matters relating to the observance of the mandates." These words, of course, cover the case of a nation which wishes to resign a mandate, for it cannot be supposed that any nation would accept a mandate in perpetuity without any hope of ever being able to disembarrass itself even under entirely changed conditions. Then as regards the Arabs themselves. All the evidence seems to show that they do not want us to remain in Mesopotamia. We admit that it might give us pause if the Arabs said: "We earnestly desire you to remain. We consider that you have not yet fulfilled your promises, and naturally we look to Great Britain to act with good faith." The attitude of the Arabs is quite different; apparently they resent our intervention, and they deride the rule of King Feisul which we imposed upon them. As Mr. Asquith said, King Feisul is "a coupon King"; his appointment was "the supreme and final trial of the coupon system." At present we are taxing the Arabs, and collecting the taxes with great difficulty, for things they do not want. Mr. Bonar Law used the word "negotiation" to describe the preliminaries of a possible withdrawal. We imagine that the League of Nations could not possibly refuse a request for relief, and that negotiation with the people of Mesopotamia would end in their joyful assent to our proposals.

Although the case of Palestine is different from that of Mesopotamia we cannot help coupling the names of the two countries. We sincerely advise the Government to give up both. It is true that on paper the accounts of the new State in Palestine show no loss and that the British troops which are at present maintained at Palestine would in any case have to be maintained somewhere. We are looking, however, at the future rather than at the present. So far as we can understand, the authorities in Palestine do not feel able to develop the country on the revenue which is at present available, and where more money is to come from is a problem as yet unsolved. But quite apart from the money question, which is not nearly so serious as that of Mesopotamia, we frankly dread what might happen in Palestine. The Jews who have found there a national home are in a tiny minority, and the feeling against them of the overwhelming majority of the Arabs becomes more bitter instead of more conciliatory. It is quite possible that there might be an explosion. If there were riots, if there were a constant state of disturbance, if there were a massacre, Great Britain would be held responsible. It would then be extremely difficult for us to wash our hands of the whole business without seeming either callous or dishonourable. We strongly urge the Government, therefore, to make up their minds to get out not only of Mesopotamia, but of Palestine, while there is time to do so quietly and creditably.—*The Spectator.*

The Hungarian Government has decided, after anxious deliberation, to follow the Austrian example and to dismiss 20 per cent of the Government employees within the next year in order to save expenses. The Prime Minister, Count Bethlen, in making known this decision declared that Hungary could stand no chance of contracting a loan abroad unless it showed that it was prepared to economise to the utmost. Have they no salt tax there, asks a friend at our elbow. The suggestion is well worth exploration.

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With the grant of reforms the Hindus hoped that the principle of self-government would be given larger scope than heretofore so as to ensure to the voice of the people full control over their destinies, and especially in all domestic, social and religious matters. But what has really happened in the Government of the Madras Presidency is very sad to record. In the various provisions of the Hindu Religious Endowments Bill now passed by the M.L.C. the Government have, instead of merely removing the defects in the existing law, purposely departed from the established principle of religious neutrality and have legislated to interfere with the Temples and Mutts against the almost unanimous protest of the Hindus and the Mathadhipatis. Our new legislature, dominated by a racial, communal and party feeling and without obtaining the mandate of the country at large or even the extremely narrow and limited electorate of today is planning the ruin of our Holy Religion, Temples, and Mutts on the plea of reform, and our social and religious laws and institutions are also in danger of radical and subversive changes. Further under the guise of permissive legislation a few dissenters among the Hindus want to change even the laws of marriage and succession in important respects in a manner quite unsuited to the genius and spirit of Hindu society and civilisation, and its solidarity.

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10th APRIL 1923.

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